لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

June 1963

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN

Vol. LVII JUNE 1963 No. VI

Significance of Mosque

The significance of a mosque is not physical but spiritual. It is not built in any quixotic frenzy. It has a place and a niche in the divine scheme of things. We solemnly believe that Islam alone can save the world, that God in His infinite wisdom and mercy has sent the Promised Messiah, *on him be peace*, to convey to erring humanity the message of Islam in its pristine purity as applied to modern problems at all levels—personal, social, national and international, that calamities and visitations like wars, floods, earth quakes etc., are all part of the same divine purpose as foretold by the Promised Messaih and that the Ahmady Muslims are irrevocably pledged to convey the message of Ahmadiyyat or the true Islam to men and women of all religions and all lands. We also believe that truth and divine will and purpose will ultimately triumph. Thus the building of every mosque by Ahmadies

constitutes a land mark in the history of Islam and testifies to their courage, determination, effort and seriousness of purpose to carry and establish the truth of Islam all over the world.

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Each mosque is a sure pointer to the shape of things to come. God willing, before long the tide shall certainly and visibly begin to turn and the materially advanced West shall at long last taste and share the richer and fuller life of truth and spiritual bliss and physical and moral well-being at an ideal level. The inherent conflicts and inner contradictions of super-materialism of Europe or for that matter of the rest of the world are bound to result sooner or latter in a cataclysic upheaval which might mean the end of the world. It does not require much of intelligence to feel the giddy pace at which the advanced nations of the world are moving apparently to their doom. Can this mad dance of death and destruction be stopped? Could the world yet be saved? To the best of our conviction and knowledge, the answer is an emphatic yes. That is why, these mosques, which are at once a message and a challenge, are being built by the Ahmadis all over the world. The importance of a mosque does not lie in its structure but in its function, not in its bricks and mortar but in the purposes and ideals to which it is pledged. The mosque is a visible sign not of panic but of peace. For, it has been ordained under the divine scheme that the world shall know no peace except through Islam. This divine scheme shall unfold itself with the passage of time and not in the distant future the world will have to choose Islam or perish. More than fifty years ago the Promised Messiah, on him be peace, warned the world in the following words :

"O Europe Thou art not safe, nor art thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

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"I see cities falling and towns laid waste. Foul deeds have been done in God's sight and He has kept His peace for a time. But He will now reveal His face and will strike terror in the hearts of men. Let him who has ears hear ; for the hour of reckoning is nigh. I have striven to gather you under the security of His grace but it seems that the decrees of fate are irrevocable.

"Verily, I say unto you that the turn of this land too is approaching. You shall behold the age of Noah and witness the day of Lot with your own eyes. But God is slow in His warth. Repent that ye may be forgiven. He who forsakes God is a worm and not a man ; he is dead and not living".

The mounting piles of the lateste engines of nuclear warfare and the push button methods of hurling them across continents with the equally lethal consequences of the resultant fall-out, have left humanity trembling in the grim shadows of atomic hell which might engulf mankind any time in a matter of seconds. With all their ostentatious shouting to disarm, the major powers seem to be moving in circles all the time without making any serious effort to solve the

problem of a nuclear war. It seems a curse or a spell, as it were, has fallen on the world, With all their scientific advancement and gadgets for material comforts, their 'wine, woman and song', the so-called civilized nations are worried, restless and frustrated, and to all intents and purposes, heading for a fall and for good measure, may possibly take the rest of the world along with them. If mankind wants to survive, this spell has to be broken and this curse removed. No ordinary artifice or design would do, presuming there are some left which have not yet been tried. The political and other stock remedies have very definitely failed because they do not go down deep enough. They merely touch the surface and seek to remove the simptoms without attacking the cause. As is well known, desperate diseases require desperate remedies. Each side, East or West, in fact, every man and woman must be prepared to perform the supreme sacrifice of effecting a revolution in his or her own person and be ready to dethrone and demolish the false and pragmatic gods of unethical ends and make a complete reevaluation of the current scale of values. True, it will need great sacrifice to do it. But somehow it has got to be done for there is no other alternative left. And this moral reorganisation and reevaluation must needs proceed along the lines indicated by Islam and as revealed by God to the Master Prophet Muhammad, *on him be peace and blessings of God* and his spiritual son and successor the Promised Messiah, *on him be peace*.

The modern man must rediscover Islam or perish. It is to help him make this discovery that these mosque are being built by the Ahmady Muslims all over the world.

Howsoever humble, howsoever meagre and inadequte, the effort is worth making. Whatever the outcome of immediate crisis in world history, to us who believe in a metaphysical reality and a life after death and the spiritual nature of the Universe and a Living God, who has revealed Himself to us in His infinite mercy and full glory —and a living Prophet—Muhammad *On whom be peace and blessings of Allah* and his servent the Promised Messiah, and a living message Islam as contained in the Holy Quran, need on no account despair, for the end product of our humble efforts will always be morally good if only we are able to do our duty as it ought to be done to the best of our knowledge and effort in all humilty and lowliness and resignation. May His will be done. Amen!

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Give heed to the voice from the heavens :
"The Messiah has come ! The Messiah has come !"
Listen also to the words of the earth :
"The Leader of the Age is here !"

The Promised Messiah

A verse from the Holy Quran ———

انت حل بهذا البلد

"Thou Wilt alight *as a Conqueror* in this City."
(90 : 3)

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The verse given above contains a great and mighty prophecy. It was made in the third year of the Call and was fulfilled by the Fall of Mecca i.e., within eighteen years. At the time this prophecy was made, Islam had not yet begun to be preached and practised openly, nor had the chiefs and common people of Mecca yet realized the danger that the new faith subsequently proved to be. They were not yet awakened to the realization of the great force of Islam and its threat to their society. The thought that Islam would revolutionize the dacadent societies had not yet occured to them. For them a handful of Muslims were simply a group of mad people. Because of the insignificance of Muslims in their eyes, the Meccans were in those days, not so bitter and violent in opposing Islam, as they proved to be in the latter years. Rather they considered it beneath their dignity to offer any opposition to a small number of converts and their powerless chief. Even the Holy Prophet and his followers were not fully aware of the opposition they were to face in the years to come. They never realized, in those early days, that the message of peace that Islam had brought would be taken by the Meccans as a declaration of war. It had never occured to them that a time would come when the indifferent Meccans would become so disturbed at their progress that they would employ every means, at their disposal, to crush them.

It was in those early days that the All-knowing, All-Wise God revealed to the Holy Prophet :

"Thou wilt alight *as a Conqueror* in this City".

God, in this verse, clearly tells the Holy Prophet :

(1) What was going to happen to him and his disciples in the coming years, that being afraid of the growing influence of Islam the Meccans would accept the challenge of Islam and try to stop its onward march by the use of brute force.

(2) That the conflict between the Meccans and the Muslims would become serious and the Muslims would be forced to migrate from Mecca.

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(3) That it would so happen that Muslims would gain strength, and under the leadership of the Holy Prophet, attack the city from which they would have been driven out and that the Meccans would not be able to resist them.

History tells us that some eighteen years later the prophecy was literally fulfilled. With the passage of time the Meccans began to realize that if allowed to spread, Islam would prove a grave and serious danger to the idolatrous society of Meccans. They realized that the ultimate aim of Islam is to pull down and rebuild the old structures, to create a new heaven and a new earth. This meant change, which they wanted to avoid at all costs. It was decided that to deal with this menace the use of brute force was necessary. Immediately they started to take practical steps in this regard by persecuting the Muslims and by instituting many forms of boycott against them. Mecca and its idolatrous inhabitants were now pitched against Islam in all seriousness. The Muslims, still a few in number, had no power to resist the cruelties of the powerful and ruthless Meccans. They were beaten boycotted and abused. They were tortured and tormented in different ways. They were subjected to all sorts of severe trials and unthinkable hardships.

Their holy teacher — the noble, upright and well-meaning but helpless Leader—was no exception to this ill-treatment and suffered all sorts of insults and injuries at the hands of his violent enemies so much so that he was forced to leave Mecca. He had some followers in Yathreb who had invited him to their city. As the Holy Prophet was, now, in search of a place where he and his refugee followers could lead a life of peace and security, and order their lives according to the dictates of their religion, he accepted the invitation and went to Yathreb—later known as Medinatun Nabi i.e., the city of the Prophet—a fugitive with a price of hundred camels on his head.

The Yathrebite followers of the Holy Prophet warmly wel-

comed him and his refugee companions, and were overjoyed at this divine gift and blessing to their city. They were happy because the light that was given to Mecca had now come to dispel the darkness of Medina.

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Shortly after the arrival of Muslims in Medina, their number began to increase. The pagan tribes of Medina and the surrounding areas became interested in Islam. They were so impressed by the simplicity and straight-forwardness of the teachings of the new religion and its beauties that a majority of these people joined the Muslims. They promised to worship One God and to obey the Prophet. Thus within a very short period of time Medina became a Muslim Town.

The Meccans, even then, were not contented. They were planning to invade Medina and to destroy Islam. Many a time, with huge armies and powerful weapons, did they attack the unskilled, inexperienced and ill armed Muslims. The peaceful and peace-loving followers of the Holy Prophet, compelled to fight for their own lives, bravely met the advances of Meccan armies. They proved to the Meccan tyrants that they did not resist force earlier, not because they were powerless, but because they had not been permitted by God to do so, When God permitted them to take up arms to defend themselves, they were determined to die fighting.

The years after the Hijra saw the rapid progress of Islam. Tribe after tribe came to offer their allegiance to the Prophet of God. They gave up idolatory and accepted the One God as their Lord and Master and Muhammad as His Prophet and Messenger.

In the 8th year of the Hijra, in the month of Ramadan, the Muslims set out on the expedition, about which God had foretold the Holy Prophet in the above mentioned verse. It was exactly eighteen years before that God had told him that he would alight in the city of Mecca as a victor.

It was brought about by the treacherous attack that the Meccans and their allies Banun Baker had made on Khuzaa... a tribe in alliance with the Muslims, thus violating the provisions of the Treaty of Hudaibiya. The injured allies reported the

incident to Medina and appealed for redress. In response to the appeal, the Holy Prophet ordered the Muslims to arm themselves and prepare. On the first of January in the year, 629A.D the Muslims set out on their march towards Mecca. On their way, they were joined by other Muslim tribes. The march was so swift, sudden and rapid that that the Meccans were taken by complete suprise. Here was the fugitive Prophet whom they had expelled from the city of his fathers, with but one friend in his company. Hardly seven years had passed since then and now he was entering Mecca, with 10,000 followers under him, and Mecca was unable to resist him.

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The triumphant return of the Prophet constitutes a great fulfilment of the prophecy contained in the above qouted verse.

The tables were now completely turned. The fugitive became the master, the victim the victor. And what a victor! The surprised eyes of the world saw, perhaps for the first time and may be for the last time, that the conqueror not only conquered but also forgave and declared in the memorable worde of the Holy Quran:

لا تثريب عليكم اليوم يغفر الله لكم وهو الرحم الراحمين

"Today you will not be reproached, may Allah forgive you, for of all those who show mercy He is the most Merciful." (12 : 93)

The Fall of Mecca was a Great Sign as it fulfilled a pophecy made eighteen years before and as it showed The Prophet's greatness, when in the hour of his triumph, he had the courage to raise the fallen foe and take him to his bossom, forgiving all and forgetting all!

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"Mahomet's partisans are the only enthusiasts who have ever united a spirit of tolerance with the zeal of proselytism."

Robertson—— An English Historian

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DIVINE SUCCOUR

The Promised Messiah

(Rendered into English by Prof. Mohammad Ali Choudhri)

Divine Succour comes
Always from God
To those who are pious
And pure.
And when it comes
The whole world watches
A wondrous vision.
It comes as wind
And sweeps before it
All trash and rubbish
And all else in the way.
It moves as fire
And consumes all those
Who oppose.
It rises as dust
And falls on their heads.
It turns into water
A storm almost
And descends on them
Who are enemies.
Man can never foil
The designs of God
For how could a mere creature
Fight Him who is the Creator.

Jesus Died A Natural Death

Saeed Ahmad Azhar

The ingenuity of Human brain has been responsible for the creation of the novel idea that a human being, born of earthly parents, can ascend the heavens with this corporeal body. Examples are not wanting in the Bible, the Puranas and the Greek mythology where certain humans are supposed to have been taken up to the skies. There is a general belief among the Christians, for example, that Jesus Christ, was crucified on the Cross by the Jews, rose from the dead and was taken up to the heavens. This belief is known as the Ascension of Jesus Christ. The Holy Quran is the only book which repudiates the idea that a human being can ascend to the heavens with this material body for it says :

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فيها تحيون و فيها تموتون و منها تخرجون

"There you will live on the earth, die on the earth and will be taken out of the earth." (7 : 26)

Again it says :

الم نجعل الارض كفاتا احياء و امواتا

"Have We not made the earth self-sufficient for the living as well as for the dead"? (77 : 26-27)

Now notwithstanding these clear teachings on the subject, the idea of the ascension of a human being has crept in even among the Muslims. They have come to believe, like the Christians, that Jesus Christ was taken up unto the heavens alive with this corporal body. Members of the Shia sect among the Muslims also believe that Hazrat Ali, after he was murdered by an assassin was taken up to heavens.

As a matter of fact, neither Jesus Christ not Hazrat Ali was ever taken up to heavens. The intense love of the followers for their Leader as well as a false sense of frustration of the mission of the Leader in either case is the root-cause of the novel belief which is neither supported by the Holy Quran nor by the authentic traditions of the Holy Prophet *peace and blessings of God be on him.* Even the leading Muslim commentators of

the Holy Quran hold the belief that Jesus Christ died a natural death like all other prophets of God. The Holy Quran speaks of the death of Jesus Christ in several places. We quote below two clear verses of the Holy Quran out of many on this point :

اذ قال الله يا عيسىٰ انى متوفيك ورافعك الى ومطهرك

من الذين كفروا و جاعل الذين اتبعوك فوق الذين كفروا الى يوم القيامة ـ

"When Allah said, 'O Jesus, I will cause thee to die *a natural death* and I will exalt thee to Myself and will clear thee from the charge of those who disbelieve and will place those who follow thee above those who disbelieve, until the Day of Resurrection." (3 : 56)

ما قلت لهم الا ما امرتنى به أن اعبدوا الله ربى و ربكم و كنت عليهم شهيدا ما دمت فيهم فلما توفيتنى كنت انت الرقيب عليهم وانت على كل شيئى شهيد ـ

"I said nothing to them except that which Thou didst command me—'Worship Allah, my Lord and your Lord'. And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things." (5 : 118)

(1) Abu Jafar Muhammad ibn-i-Jarir, the first ever commentator of the fourth century of the Muslim era commenting upon the second verse quoted above writes :

و هذا خبر من الله تعالى ذكره من قول عيسىٰ يقول ما قلت لهم الا الذى امرتنى به من القول أن اقول له . . . . . و انا بين اظهرهم شاهدا عليهم على افعالهم واقوالهم فلما توفيتنى يقول فلما قبضتنى اليك كنت انت الرقيب عليهم يقول كنت انت الحفيظ عليهم انما شهدت من اعمالهم ما عملوه وانا بين اظهرهم و فى هذا بيان ان الله تعالى انما عرفه افعال القوم و مقالتهم بعد ما قبضه و توفاه ـ

"God speaks of Jesus Christ as saying the same thing as he was bidden by God to say, that is, 'I said nothing to them except that which thou didst command me—'Worship Allah, my Lord and your Lord'. So long as he was with them he witnessed what they said and did but when God caused him to die He alone was Watcher over them. It clearly shows that God alone knew what the followers of Jesus Christ did after his soul had been taken out of him and he had died."[1]

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Again Ibn-i-Jarir writes :

حدثنا محمد بن حميد قال حدثنا سلمة بن الفضل قال حدثنی محمد بن اسحاق عن محمد بن جعفر ابن الزبير الحی الذی لا یموت وقد مات عیسی وصلب فی قولهم یعنی فی قول الاحبار الذین حاجوا رسول الله صلی الله علیه وسلم من نصاری نجران ۔

"Jafar, son of Zubair, says that الحی (God the Living) means that God is that Who does not die while Jesus Christ did die and was crucified as was said by Christians of Najran who had come to Medina and had a religious discussion with the Holy Prophet of Islam."[2]

(2) Abul Qasim Muhammad bin Amar Zamakhshari in his commentary of the verse : یا عیسی انی متوفیك writes :

مستوفی اجلك ومعناه انی عاصمك من ان یقتلك الكفار موخر اجلك الی اجل كتبته لك و ممیتك حتف انفك لا قتلا بایدیهم ۔

"I will bring to completion thy natural age, that is, I will save thee from the hands of thy enemies and I will complete the span of thy life till its natural end, fixed for thee, reaches and then I will cause thee to die a natural death."[3]

Zamakhshari means to say that Jesus Christ will die a natural death, and thus his enemies would not succeed in laying their

hands on him.

Again Zamakhshari commenting on the verse :

ما محمد الا رسول قد خلت من قبله الرسل

"Muhammad is only a Messenger. Verily, all Messengers have passed away before him." (3 : 145)

says :

فسيخلوا كما خلوا و كما اتباعهم بقوا متمسكين بدينهم بعد خلوهم فعليكم ان تمسكوا بدينه بعد خلوه

"Just as all the prophets who appeared before the Holy Prophet vacated the earth, similarly the Holy Prophet would follow suit ; and just as the followers of all those prophets stick to their religion so would the followers of this Prophet, do after him."[4]

According to Zamakhshari the verse means that the Holy Prophet Muhammad was a prophet of God like all the other prophets of God ; they all died a natural death including Jesus Christ who is no exception to the rule.

(3) Imam Fakhr-ud-Din Razi in his commentary on the verse : يا عيسى انى متوفيك writes :

معنى قوله متوفيك اى متمم عمرك فحينئذ اتوفاك فلا اتركهم حتى يقتلوك بل انا رافعك الى السماء ومقربك بملائكتى و اصوتك من ان يتمكنوا من قتلك و هذا تاويل حسن ـ

"The word متوفيك in the verse refers to Allah saying, 'I will bring to completion thy natural age, I, then, will cause thee to die a natural death. I will leave nothing for thy enemies by which they might kill thee ; rather, I will exalt thee to Myself along with the angels ; I will protect thee against thy enemies.' This is the only good exposition that can be offered'."[5]

Again commenting upon the verse

ما محمد الا رسول قد خلت من قبله الرسل

Razi says : فسيخلوا كما خلوا that is,

"The Holy Prophet *peace be on him* would die like

all his predecessor prophets."

حاصل الكلام انه تعالى- بين ان قتله لا يوجب ضعف
فى دينه بدليلين الاول بالقياس على موت سائر الانبياء وقتلهم-

"In short, God has clearly given us to understand that even if the Holy Prophet be killed, it does not mean weakness in Islam for two reasons, firstly because all the prophets died a natural death, secondly because some of them were killed or murdered."[6]

(4) Allama Jalal-ud-Din Sayyuti commenting upon the verse

يا عيسى انى متوفيك و رافعك الى

writes :

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قال الشيخ الاسلام ابن حجر قد اختلف فى موت عيسىٰ
عليه السلام قبل رفعه فقيل على ظاهر الاية انه مات
قبل رفعه ثم يموت ثانيا بعد النزول....الخ

"Ibn-i-Hajar says that opinions differ as to the intrepretation of this verse. The simple meaning of the verse is that Jesus Christ died before he was exalted to heavens".[7]

(5) Muhammad bin Yusuf Abu Abdullah commenting upon the verse فلما توفيتنى says :

قيل هذا يدل على انه توفاه وفات الموت قبل ان يرفعه

"God caused Jesus to die before his exaltation to heavens."[8]

And in his commentary on the verse :

ما محمد الا رسول قد خلت من قبله الرسل

He says :

هذا استمرار فى عتبهم اذ ان محمدا رسول كمن مضى
من الرسل بلغ من الله كما بلغوا و ليس بقاء الرسل
تسطاً نى بقاء شرائعهم بل هم يموتون و تبقى شرائعهم
يلتزمها اتباعهم فلما مضت الرسل فانقضوا فكذالك
حكمهم هو فى ذالك واحد و قراة الجمهور للرسل قراة

التعريف على سبيل التفخيم للرسل قراة التعريف اوجه
اذ تدل على تساوى كل واحد فى الخلق والموت فهذا
الرسول هو مثلهم فى ذلك . . .

"All the prophets pass away but their missions remain which the followers carry out into practice. The Holy Prophet was one of those prophets, so he, too, passed away like his fellow-prophets. This is also the opinion of the general public as well. None of the preceding prophets was alive before him, all had died and the Holy Prophet could not be an exception to the rule."[9]

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9. Bahr-i-Muhit.

—: o :—

"The best of Companions in the eyes of Allah is he who is best to his Companions, and the best of neighbours with Allah is he who is best to his neighbours."

The Holy Prophet.

Gotama The Buddha—A Great Indian Prophet

Ch. Ali Muhammad B. A. B. T.

For Continuation please refer to Review of Religions November, 1962.

The cardinal point in the teachings of all Prophets of God, is the belief in His existence, His Unity and His angels; in the continuity of life after death, the heavenly books for human guidance and in the Day of Judgment.

In our previous article, published in the *Review of Religions* November, 1962, we tried to prove from the Buddhist literature that Gotama was a firm believer in the existence of God and a vehement preacher of His Unity. In our present article we shall try to show that he was equally a firm believer in all the allied articles of faith as enumerated above.

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So long Gotama was destined to live on the surface of this world, he taught the people how to practise the Dharma which leads to a heavenly life, a happy and eternal life. After the death of the great Founder, Buddhism found in the person of Emperor Asoka, an earnest defender of the faith, a zealous preacher and an enthusiastic missionary. After the death of his father, Bindusara, Asoka succeeded to the thorne of Maghada in 270 B. C. He ruled for about forty years. He became converted to Buddhism in the ninth year of his reign. During the early years of his rule he was only a 'lay' disciple of the Buddha but soon he became initiated as a missionary of Buddhism and made amends for his past wrongs particularly those committed during the bloody war in Kalinga. The propagation of *Dharma* or *Dhamma* became his political creed, he devoted the rest of his life for the propagation of the new religion. He caused the teachings of Buddhism to be inscribed on rocks, pillars and in the caves. He instructed his governors and other officials to induce his subjects to act upon those teachings. Thanks to his strenuous efforts for the propagation and preservation of Buddha's teachings that we find to-day a glimpse into the true and genuine teachings of the Founder of Buddhism carved in stone in the

distant parts of his vast empire. But for the presence of these edicts which nature and history have preserved for us, even of the whole wealth of Buddhist literature could not have led us anywhere. The study of these edicts helps us to conceive the Buddha as one belonging to the galaxy of those lights who appeared at different times in various parts of the world for the redemption of mankind.

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Life After Death

That Asoka, popularly known as Priyadarsi or Piadasi i.e., beloved of the Gods, believed in life after death may safely be gathered from his edicts. Priyadarsi says :-

(a) "It is difficult to achieve happiness, either in this world or in the next, except by intense love of Dharma, intense self-examination, intense obedience, intense fear *of sin*, and intense enthusiasm."[1]

(b) "Whatever effort King Priyadarsi makes, is for the sake of the *life hereafter* and in order that men may be saved from enslavement. For sin is enslavement.

"Rich and poor alike will find it difficult to do this unless they make a great effort and renounce all other aims. It is more difficult for the rich to do this than for the poor."[2]

(c) "Impartiality is desirable in legal procedures and in punishments. I have therefore decreed that henceforth prisoners convicted and sentenced to death shall be granted a respite of three days. During this period, their relatives may appeal to the officials for the prisoners, lives; or, if no one makes an appeal, the prisoners may prepare for the other world by distributing gifts or by fasting.

"For I desire that when the period of respite has expired, they may attain happiness *in the next world*, and that various ways of practising Dharma by self-control and the distribution of gifts may be increased among the people."[3]

Heavenly Life i.e., The Paradise

That Asoka believed in the heavenly life is apparent from the following edicts :

(a) "It has also been said that liberality is commendable. But there is no greater liberality than gift of Dharma or the benefit of Dharma. Therefore, a friend, well-wisher, relative, or companion should urge one when occasion arises, saying, 'You could do this ; this is commendable. By doing this you may attain *heaven*'. And what is more worth doing than attaining *heaven* ?"[4]

(b) "King Priyadarsi does not consider glory or renown of great value except in so for as the people, at present and *in the future*, hear of his practice of Dharma and live in accordance with Dharma. For this purpose he desires glory and fame."[5]

(c) "No task is more important to me than promoting the well-being all the people. Such work as I accomplish contributes to discharging of debt I owe to all living creatures to make them happy in this world and to help them attain *heaven in the next*."[6]

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Day of Judgement

That Asoka also believed in the Day of Judgement is clear from the following edict of his. It reads :-

"It is difficult to do a good deed. He who performs a good deed accomplishes a difficult task. Nevertheless, I have performed many good deeds. If my sons, grandsons and descendents *to the end of time* follow my example, they will do well. But he who neglects even a part of this command does evil."[7]

Before ending this article it appears profitable to quote a portion from the dialogue between the Gotama and a seeker-after-truth Kevaddha which throws a flood of light on Gotama's

belief in the angels, the heavenly life and His majesty. It runs as follows :-

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"Once upon a time, Kevaddha, there occurred to a certain brother in this very company of the brethren, a doubt on the following point : 'Where now do these four great elements..... earth, water, fire, and wind...pass away, leaving no trace behind ? So, that brother, Kevaddha, worked himself up into such a state of ecstasy that the way leading to the world of the Gods became clear to his ecstatic vision'."

"Then that brother, Kevaddha, went up to the realm of the Four Great Kings ; and said to the gods (angels) thereof: 'Where, my friends, do the four great elements ... earth, water, fire, and wind ... cease, leaving no trace behind' ?

"And when he had thus spoken the gods (angels) in the heaven of the Four Great Kings said to him, 'We, rather, do not know that. But there are the Four Great Kings, more potent and more glorious than we. They will know it.'

' "Then that brother, Kevaddha, went to the Four Great Kings, (and put the same question, and was sent on, by a similar reply, to the Thirty-three (angels) who sent him on to their king, Sakka ; who sent him on to the Yama gods, who sent him on to their king, Suyama ; who sent him on to the Tusita gods, who sent him on to their king, Santusita ; who sent him on to the Nimmana-rati gods, who sent him on to their king, Sunimmita ; who sent him on to the Para-nimmita Vasa-vatti gods, who sent him on to their king, Vasavatti ; who sent him on to the gods of the Brahma-world.

"Then that brother, Kevaddha, became so absorbed by self concentration that the way to the Brahma-world became clear to his mind thus

pacified. And he drew near to the gods of the retinue of Brahma, and said : 'Where, my friends, do the four great elements—earth, water, fire, and wind—cease, leaving no trace behind' ?

"And when he had thus spoken the gods of the retinue of Brahma replied :

" 'We, brother, do not know that. But there is Brahma, the Great Brahma, the Supreme One, the Mighty One, the All-seeing One, the Ruler, the Lord of all, the Controller, the Creator, the the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be ! He is more potent and more glorious than we. He will know it'."[8]

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Gotama And The Angels.

"We read in a Buddhist epistle that an angel from the heavens appeard to Gotama in the form of a Brahman whose complexion was glowing bright and was attired in a garment whiter than snow. It asked Gotama some questions on morality. After getting satisfactory answers it made its obeisance to Gotama and then disappeared."[9]

It may be added that these articles on Buddha were not intended to present an exhaustive exposition of the beliefs and teachings of Gotama, but it is an attempt to show that he did believe in the existence of God and in the dependent articles of faith. The allegation that he was an agnostic and that he nowhere mentions the name of God in his teachings, has been proved to be baseless ; it is nothing but a fabrication pure and simple. What a pity that the man who created a stir in the religious world of Asia, whose movement brought about a dynamic change in the moral and spiritual life of a whole nation, should be declared an agnostic. As the facts of history come more and more to light, the charge is sure to vanish in the air.

The brother-prophet Ahmad of Qadian, India, cleared Gotama of the abominable charge when he says :—

"Gotama, the Buddha, tried to iron out the differences that existed among the various factions of Hinduism. Ho did not believe in the all-sufficiency of the Vedas nor did he believe in the superiority of race, nation, tribe or country which reserves to itself the right of the revelation of God for all times to come ; that is to say, he did not believe that the Brahmans of Arya Varta were exclusively the recipients of the revelation of God and that only Sanskrit was the vehicle for this revelation.

"Consequently he suffered a lot for his liberal views, he was declared an agnostic and a renegade ; just as the free-thinkers of Europe and America, who do not believe in the godhead of Jesus Christ, who do not believe that a God can be crucified, are declared to be agnostic by the Christian Theocrats. Similar was the case with Gotama, the Buddha".[10]

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3. The Edicts of Asoka P. 60
4. The Edicts of Asoka P. 38
5. Rock Edict X Edits of Asoka P. 39
6. Edicts of Asoka P. 38
7. Rock Edict V Edicts of Asoka P. 38
8. Sacred Books of the Buddhists pp. 280-81.
9. Life of the Buddha by Shirdhe Parakash Part 3, page 47.
10. The Message of Peace by Hazrat Mirza Ghulam Ahmad.

—: o :—

"If a person covers up the faults of another, God will cover up his faults on the Day of Judgement."

The Holy Prophet of Islam.

Ahmad in Praise of Muhammad's Companions

(Translated)

The Companions of the Holy Prophet
Shone like the sun, illumining
The whole world with the light
Of their faces. For the sake
Of the Truth they gave up
Their relations and families
And their children ; in response
To the Call of the Prophet,
They forsook their homes,
And rallied round him,
Willingly, with a real
Relish of the heart, they suffered
Themselves to be heartlessly
Slaughtered, without entertaining
Any fear of the world.
At the time of every tribulation
They chose only God, and nothing
Else. Under the shadow
Of descending sabres they looked
For Martyrdom, prepared always
Fearlessly to bear testimony
In favour of the Truth.
Righteous people they were
Indeed, God-fearing and holy
Who spent the silent watches
Of the night in Prayer.
Indeed they were a group
Of people among whom we can make
No distinctions, one from the other.
On the right and the left
And on all sides, they clung
To the Holy Prophet, even
As if they were the various
Limbs of his blessed body ;
And they left not a stone unturned
In carrying help and succour
To the Divine Cause at the time
Of its need.

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The Doctrine of Vicarious Attonement In The Light of Biblical Teachings.

Khwaja Zahuruddin Butt

Under Christian belief Adam sinned. His decendants became sinners by inheritance. The whole human race became tainted with the original sin. All human beings became 'Bond Slaves to Satan'. They are all 'Damned'. There is no hope for them unless atoned for. They must be 'washed' with the 'blood of the Lamb.' But the question is, are we really sinners by inheritance? The Bible teaches us differently; We read :-

> "Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me". (Exodus, 20 : 5)

According to this Text of the Bible, God will visit the iniquity of 'one' only upon the children unto the third & fourth generation of them and not further. This shows that the sin of Adam could not go beyond four generations. Thus human beings beyond the fourth generation from Adam are free from the taint of original sin. There was therefore no necessity of any atonement for them. The following text of the Bible clarifies the matter still further. It says :-

> "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of fathers upon the children unto the third and fourth generation". (Numbers 14 : 18)

In the above text, we are expressly told that the Lord is longsuffering and of great mercy. He is also forgiving. For these reasons, He visits the iniquity of the fathers only the third and fourth generations. The matter is made further clear in another Biblical passage. In the Book of Exodus, it is written :

> "Visiting the iniquity of the fathers upon the children and upon the children's children, Unto the

third and to the fourth generation". (Exodus 34 : 7)

This is the law and as Jesus says in his Sermon on the Mount "One Jot or one tittle shall in no wise pass from it"? Sin, therefore, can not be visited beyond the third and fourth generations. The subsequent generations are free from the penalty of sin and do not stand in need of any Vicarious Atonement.

Sinful Nature Needs No Atonement.

Under Christain belief sin is innate in our nature as inheritance. We cannot escape punishment under Divine Justice unless atoned for and which can only be effected by one of immaculate nature namely God. But the attribute of Divine Justice absolves us of all our liability to punishment. Do we punish our servants for doing or omitting to do a thing which by nature he is incapable of doing otherwise. Do we beat our dogs for not yeilding rich milk and our cats for not giving us a good ride? Do we condemn our sheep for not entertaining us with melodius songs and our pair of monkeys for not giving a good waltz? We are too wise to commit such unpardonable follies. Is Divine Justice and Wisdom inferior to ours? God is responsible for all the defects in our nature. Are we not sinful by nature? By nature we are incapable of observing the law. God cannot justly expect from us things of which He did not make us capable. God cannot justly punish us for not observing the law. Sin which means transgression of the Law, is innate in our nature, as inheritance. We therefore deserve no punishment. Thus sinful nature needs no atonement.

Repenting and Atonement.

Repentance and Atonement are the two hopeful messages of the Church of Christ. In justification of the doctrine of Vicarious Atonement, it is argued that we cannot but commit sin being branded with the taint of original sin. To escape its wages we do need an atonement. Plausible as it may sound it creates no occasion for repentance. We do repent for doing or leaving undone what we should not or should have done, we blame ourselves for the wrong use of our discretion. It may cause internal anguish and regret which means repentance. But

(Continued on page 242)

Arabic Is The Mother of All Languages—XXII

Sheikh Muhammad Ahmad Mazhar.

Biliteral Formula (Continued)

GEME, to groan		GM=ZM زئم to cry زم to buzz.
GEN-us, birth,		فنأ to have many children (woman),
beget.	G/Z	hence beget (زن Persian).
*JOC-us,-joke		JC=ZC ضحک to joke, laugh.
*JUGO, to marry, yoke		JG=ZG زوج to marry, couple w,
*JUNGO, to join	(N)	JG=ZG زوج to couple.
JUVO, young	J/y	JV=YF يفع young man.
LATE, side		LT ليت side of neck gfp.
LASS-us, tired		LS لهثه weariness.
LATEO, to conceal		LT لات لاط to conceal.
*LEN-E, softly		LN لان to be soft.
LEN-to, to bend		LN لحن to incline a th.
*EPI-d-us, witty		LB لعب to sport, joke.
LETO, to ruin		LT لطی to ruin.
LIMO, to polish		LM لمع to shine.
LIM-us looking sideways		LM لمح to glance stealthily at.
LOG-os, word		LG لغه word.
MACEO, to be lean		MC مسی to *emaciate*, make lean.
MACULA (MACEO)		MC مسحه mark, impression
spot, mark		of wet hand.
MAL-us, bad, ill.		ML محاله evil, mischief.
*MANO, to flow		MN معن to flow (water).
MEN-d-um, defect		MN منه weakness.
MINI-ster, servant		MN مهن to serve.
MINUO, to cut down, lessen		MN من to cut, weaken.
*MOEN-A, protection		MN منع to protect.
MEN-s, lie		MN مین lie.
*MUNIA, to fortify		MN منع to make inaccessible.
*MAN-us, hand		MN یمین right hand gfp.
MEN-s, mind		MN امعن to ponder over nfv.
H^2 MUN-us, office, favour		MN مهنه office منحه gift.
IM-MUN-us, free		IM, not MN مهن to serve.
H_2 MANEO, to remain, await		MN عمن to dwell مانی to putt off.

L_2 MAN-dan, to remain (Persian) MN عمن to dwell مانی to put off.

N.B. Please note three points here (a) The removal of vowels has resulted in 2 consonants MN. The restoration of a delicate letter out of (ع - ا - ه - و - ی) has reestablished the Arabic root and vindicated the Biliteral Formula (b) Latin has tried to distinguish the spellings by means of different vowels and diphthongs as in MANO, MEN-d-um, MINI, MEN-d-um, MINI, MEN, MINUO, MOENA, MUNIA, MANEO, MUN-us, MAN-us, MEN-s. The vowels and disphthongs have not been able to distinguish the diffrent words as clearly as the delicate letters (ع - ا - ه ح - و - ی) in من - مهن - منه - معن - مین which are clear and distinct to the ear and eye. This proves the superiority of Arabic spellings. (c) Arabic spellings have also guarded against illogical homonyms like MUN-us i.e. office favour i.e. مهنه and منحه. Office is a responsibility and not a favour.

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GRA-men, grass, herb	GR جأر tall (grass), vegetation.
GRE-X, flock	GR قرة herd (X for H).
HARA, pen of animals	HR=AR عرى enclosure.
HARI-us, to talk nonsense	HR هرأ to utter foul speech.
*HERA, mistress of house	HR حرة well born woman.
*HORRI-billis (HORREO) to shudder	HR هرع to tremble w. fear.
HIBERNUS (HIEM-us) rainy	HM همیه rain.
INFANT, speechless (FA)	FA فاه to speak IN, not.
IN-SULA, detached	IN, not SL وصل to join.
NICIO, to massacre	NC نقع to kill, slaughter.
ROGO, to ask, propose	RG=RZ عرض request, proposal.
L_2 IS (EA) she	EA هی she.
ن SHE (HEO)	HEO هی she.
MARE, sea	MRمار to be in commotion (Sea) nfv.
*MARI-t-us, husband	MR مرء man (transferred).
*MARRY (Eng.)	MR مرء man vfn i.e. to be connected w. man.
*MERRY, cheerful (Eng.)	MR مرح to be cheerful.
MICO, to shine, tremble	MC مصع to shine (lightning). (trembling implied).

H_3	MOD-us, measure, limit length	مد measure امد extreme point, ميداء length of road.
	MOLA, millstone	ML مأله hand-mill.
	*MUL-t us, crowd.	ML ملأ crowd.
	NAS-us, nose	NS نشع to smell. nfv.
	*NATIO, being born	NSH نشأ to be born.
	NAT-is, buttock	NT نتاء to swell نات prominent.
	NICO, to kill	NC نقع to kill.
	NEF-as, forbidden	NF نفا to deny فانى to preclude.
	NEX, violent death	NK نـكأ to murder.
	NEM-us excessive	NM نما excess.
	NUM-us, money [1]	NM نعمه wealth, cattle.
	DHAN, wealth, cattle (Skt.)	DN=ND ندأة wealth, cattle.
	NUDO, to make naked	ND نضے to undress, take off clothes.
L_2	ob-LIT-ero, to blot out	LT لعطه blot.
	BLOT (B prosthetic) (Eng)	(B) LT لعطه blot.
	obs-TRUO, to build against	TR طرح to raise a building high.
	OCCIDO, to slaughter	CD سدع to slaughter, hurtle.
	OCCIDO, to fall	CD=ض ق = قض to fell.
	OCCULO (CUL) to hide	CL كلى to come to a secret place.
	OR-do (ORI) line	OR عير line, row.
	par-ACE-a, all healing	AC اسا to cure.
P/B	PAR, equal, alike	BR بارى to match, to copy.
	PARIO, to bring forth	BR برأ to create.
	PAR-s portion	PR فرى to cut. nfv.
	*PASS-us step	PS فسح to stride nfv.
	*PATEO, to open	PT فتح to open.
	PATI-or (PAT) to suffer	PT فطأ to grieve, to distress.
	PEC-to, to comb	PC فاق comb vfn.
	PEC-us, herd, flock	PC=PS فاشيه scattered flock.
	PECU, cattle	PC فشاء increase in cattle.
	*PER, before, through	PR=VR ورا before, beyond.
	*per-AGI-to, to drive violently	AG هاج to be stirred.
	*EGRE, foreign	GR غير foreign.
L_2	peri-CEL-is, anklet	فرع to go round كاحل ankle.
ن	ANKLE (Eng.) (N)	KL كاحل *ankle.*

1. Primitive man's cattle were his wealth and money, his house was a cattle shed, his receptacle, a basket or bag.

*per-HORRE shudder, dread	HR هرع to shudder w. fear.
*per LEGO, examine through	ورا beyond لقى to find out.
per-LIB-it, very pleasing	LB لعب to sport, joke (hence please)
PER-NIMI-um, too much	VR ورا beyond NM نما excess.
—NICI-t-us, swiftness	NC نكع to hurry a.o. away.
PLA-n-us flat ground	PL فلا open ground.
*PARE, before	PR=VR ورا before.
*—CALI-d-us, hot	CL=SL صلا heat.
*—CAVEO, take precaution	CAV=CAF خاف to be cautious.
—de-LASSO, to weary	LS لهثه weariness.
*PRO-PER-O, very hurriedly	ورا +PR فور hurry.
*PRO-AV-us, grandfather	ورا +AV=AB اب father.
—CER, illustrious person	CR قريع distinguished person.
—CURO, care	CR قرحب to regard, care for.
—CURRO,to run	CR كرا to run fast.
*—FATE-or, acknowledge *openly*	FT فتح to open.
*PROLE-S (PRO-ALEO) offspring	AL عيل children.
*PATU-L-us, open	PT فتح to open.
—PORRO, further	PR=TR ورا beyond.
PECCO, to sin, go wrong	PC=BC بغى to act wrongfully.
PODIO-s-us shameful	PD فضوح shame.
—SILIO, to leap	SL صال to leap.
L_2 —TER-no, to throw	TR طرح to *throw*.
اصل*—TEL-um succession.	TL تلا to follow.
(TEN-do) to stretch	↑ TN=NT نطا to stretch.
*TOLLO, to lengthen	TL طال to be long.
PSEUDO, sham	SD=KD خدع to decieve, conceal.
PSEUDO-THYR-um, secret door	SD=KD خدع to conceal, TR ترعه door.
SORS (SERO) lot	SR=KR قرعه lot.
*SIDO, to sit	SD=KD قعد to sit.
STUP-t-um- to ravish	STP=KTP خطف to ravish the mind.
SUMMA, highest place	SM=KM قمه top.
SURD-us, deaf	SRD=KRD قرد to remain silent.
PUDEO, to be ashamed	PD فضوح shame.
re-PARO, to repair	PR افرى to *repair*.
—PAS-ti-no, to dig	PS فحص to dig.
—PAS-co, to ask	PS فحص to inquire after.

—PEDIUM (PES) separation	PS فصی to separate.
—SEDO, to assuage	SD اسدی to become soft.
*res-TEG-no, to overflow	TG طغا to overflow (river).
re-SUP nio. to bend back	SP صاف to deviate.
*REDEO, to look cheerful	RD رضی to be pleased.
RIGO, to conduct water	RG راق to be poured (water).
*RUDO, to roar	RD رعد to roar.
SACC-us, sack	SK ستایه water-skin.
*SALU-to, to say God bless you	SL صلی to bless.
SE, without	S صاع to separate.
se-CLU-do, to Separate	CL عکل to detain in prison.
se CURE without care	CR قرحب to regard.
SEG-n-us slow	SG شاج to walk slowly.
se-JUGA-t-us, disjointed	JG=ZG زوج to couple.
SENEO, to be old	SN سنه to be old.
SEP-ul-CHRE-um, resting place	SB سبح to sleep.
	KR قر (resting) place.
SERIA, wine jar	SR صراحیه vessel for wine.
*SID-us, elevated star	SD صعد to ascend صاعد rising star.
SIL-ex, any hard stone	SL صلع stone (X for ع)
*SIMI-l-is, similar	SM سمی equal, alike.
SINE, without	SN ثنیه exception.
*SIN-us, beding	SN ثنی to bend.
SIN-us large bowl	SN صحن large cup.
SIT-us thirst	ST=SD صدی thirst.
SISTO (STO) to stand	ST=SD صداً to stand erect.
SE-COR, weak minded	SE=without CR سر heart.
*SOL-or-to console	SL سلا to console.
*SUBEO, to dive under	SB صب to go down.
SUCCOLO (sub-COLLO) to shoulder	CL کاهل shoulder. vfn.
SUCC-us, to suck	SC سقی to give drink to.
SUDO, to moisten	SD سدی to moisten.
sus-PICIO, to see	PC فحص to examine carefully, hence see
sus-TOLLO, to raise	TL طلع تلع to raise.
TAB, picture	TB طبع to make a picture.
*TER-go, to wipe, clean (TER)	TR طهر to be clean,
TES-ta, clay	TS طاس clay.
TIRO, young soldier	TR طار youth w. growing moustaches.

TOR-no, to turn	TR اطر to turn, bend.
TRI-st-us, sad	TR ترح to be sad.
TUMEO, to swell	TM طمأ to be swollen (sea)
TYPH-us, figures on wall	TB طبع to draw a picture.
UNGO, to moisten	NG نقع to wet.
URB-us, town surrounded by wall	RB رحيبه boundary of a town.
URO, to burn	UR اری to kindle (fire).
US-us, to experience	US حسی to put to test.
UVA, cluster	UVA=UFA عفا to be tufty.
VA-do, (VA=BA) to walk	BA باع to stride.
VENA, artery	VN=BN ابن *vein*.
VER-us, true	UR=BR بر to be truthful.
VENIO, to come	VN=FN فان to come.
VAE, alas	VAE ویح oh, *woe*.
VAP-ULO, cry like one that is beaten	VP وحف to strike w. stick.
	UL هل to cry.
VERE-or, to fear	VR وهرة fear.
VIR, man	VR وری man.
L_2 ZAMIA, loss	ZM ضیم loss-
DAM-age, loss (Eng.)	DAM ضیم loss.
H_2 CUMU-l-us, pile, summit	CM کوم to heap قمه top.
H_2 CURIA division, senate house	CR قرعه lot قاریه house full of people.
H_2 DAM-no, loss, to condemn	DAM ضیم loss ذم vice, blame.
H_2 *ERRO, to wander, lose o's way	عار to wander حار lose o's way.
H_2 *FRUX (FRU-or) to produce, virtue	FR=BR برأ to create بر virtue.
LAC-teo, to suck, milk	LC لق to lick.
H_2 OCCURRO, to run, meet	CR کرا to run قری to recieve a guest.
H_2 CELLA sudden charge, storm	CL صال to leap, attack سیله flood.
H_2 *PULCHER (PAR) happy, beautiful	PR فره to be happy فاره beautiful.
H_2 SAT, full, sufficient	ST شحط to fill سطا be plentiful.
H_2 VARIO, make various, manifold	VR=FR فرع to divide وفر, plenty.
H_2 FRET-us, sea, heat	FRT فرات sea FR فور heat.
H_2 SERE-n-us clear, cheerful	SR صرح to be clear سر to cheer.
H_2 TRE-s, well turned, polished (TER)	TR اطر to turn طر to shine.
H_2 tru-CIDO, to demolish, slaughter, cut to pieces	CD سدع to hurtle, slaughter. صدع cut to pieces.

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H_3 TEMP-ero to cut, make mild condition of things (M)		TP=TB تب to cut, طب make mild, طبع *temper*.
H_4 TERO, to rub, tire pass away, to turn		TR طر to whet تر to relax. طر to pass by اطر to turn.
H_9 CADO to fall, fall under a class, agree w., be destroyed, killed, come to end		CD قض to pull down, قضه specie, قيض alike قاض to destroy. قضى death. قضى to finish.

Remove the Nasal N

LANGUEO, weak, faint		LG لحق to be slender.
LINGUA, tongue		LG لهجه tonque, *language*.
*MUND-us, elegant refined		MD مهد to arrange, smoothe.
*MUND-us, universe[1]		MD مهد to arrange, smoothe.
SANDA-li-um shoe	nv.	SD شدة shoe.

Remove the Nasal M Produced by B or P

*CYMBO, small boat	nv.	CB سابه ship.
*CYABE-us, merchantman		CB سابجه ship.
*CYMBI-um, drinking cup		CB=KB كوب cup.
L_2 LAMBO, to lick		LB=LF لحف to lick.
LAP, to lick (English)		LP لحف to lick.
H_3 TEMP-ero, to cut off, make mild, condition of things		TP=TB تب to cut طب to. make mild طبع *temper*.

Remove surplus B or P produced by M

AMB, around		AM حام to go round
غ AMBI-tio, to strive after		AM همه *ambition*.
AMPHI, around		AM حام to go round.
CAMP-us, level ground		CM كمع level ground.
LAMP-us, light		LM لمع to shine.
TEMP-us storm		طما to overflow, swell (sea)

Uniliteral Formula

Restore 2 delicate letters to one consonant.

BE-to, to go	B باع to stride.
BEO, to give	B حبا to give.
VA-do (BA) to walk	B باع to stride.

1. Compare COSM-os=well-arranged world (قسم to dispose off methodically)

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H_2 * CIEO, to cause to move, call	C صاع to incite صاح to cry.
prae-CUO, to sharpen	C=K وقع to sharpen.
*Do to give	D ادى to pay
DI-us, god-like	D=ض=ضح sun (sun as god).
*E-DO, to give out, die	D ادى to pay هدا to *die*.
OD-os, smell	D داح perfume.
*DI-t-us, provided (DO)	D اعدا to prepare.
FEBRU (FE) to purify	F عفا to be clear.
FOCUS (FO) warm	F فاح to be intense (heat)
L_2 GEO, to walk, go	G جحا to walk X Go.
L_2 GAU-deo rejoice (GA)	G حجأ to rejoice X joy.
CAUSTIC (KAIO) to burn	K كوه to burn كوى to canterise.
LAU-t-us, joyful	L هل to rejoice.
LA-ment, to weep	L ال to moan, weep.
*LAU-do to extol	L علا to raise.
*LUSTRUM, expiatory sacrifice (LUO)	L حل to absolve.
OL-us, vegetable	L الع to produce herbs.
pro-LUO, to befoul	L وحل to throw into mire.
SOLVO, (LUO) to loosen	L حل loosening.
H_2 IMMANUS, frightful, cuormous (MA)	M وهم fear. هم great.
MEA-t-us going (MEO)	M ماع to flow run.
INNO, to swim	N عان to flow.
NE, not	N نهى prohibition.
NU-T-us (NUO) to incline	N نحا to lean, stoop.
OP-us, need	P هفا to be hungry.
PIO, to cleanse	P عفا to be clear.
*PI-us, God fearing	P عف to be chaste, pure.
*PU- to (PU) to cleanse	P عفا to be clear.
AEQUE, equally	Q قوى to be equal.
*NE-QUA-um, unable	Q قوى على to be able to do.
QU-or, to obey	Q قأى to obey.
*AER, air	R ريح air.
*ARA, elevation of earth	R ريع elevated ground.
*RUO, to cover	R ورى to cover.
RE-or, be of opinion (RA)	R راى to see, opine.
H_3 RUO, fall down, flow, rush	هار to fall هر to flow هرع to run.
dis-SUO, to unstitch	S حاص to stitch.

SA-n-esco, to become sound	S صح to be sound.
*SI-no, to put down, place	S اس to lay foundation.
*SO-no sound	S صاح to cry, call.
TUE-or, to look w. care	T حوطه wariness.
TU-to, to watch	T حاط to guard, protect.
VE, or	V آو or.
VEHO (VE) advance, ride,	V هری to advance, rise.
VENTAS (VA) wind	V هوا wind.
VANNIS, winnowing (VA)	V هوی to aerate.
HIATUS (HIO) cleft	H وهی chink, gap.
HIO, to open	H وهی to be rent.

Cypher Formula

BIOS (EAU) life	حیی to live.
L_2 AU-dio, to hear	وعی to hear.
AIO, to hear (Greek)	وعی to hear.

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(*Continued from page 233*)

if to sin is human nature and we are left no discretion in what we say or do amiss, we hardly feel inclined to be ashamed of our acts and omissions. We feel sorrowful for doing amiss, what we could have done otherwise. If we can't do otherwise, we have no regrets, because we did what we were destained to do. If our very nature is sinful, repentance is of no consequence. How can one repent for what he has no control over? Do we blame a watch when it is out of order? A man should no more be sorrowful for his sins than the engine when its machinery is not in working order. Thus the theory of sin by inheritance leaves no justification for repentance.

Repentance and Atonement are hoplessly irreconcilable, when examined with an analytic eye. What makes one a necessity, *ipso facto*, obviates the necessity of the other.

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